

confirm, or establish, every ordinance :
 "Then he suffered him."

When John had administered the desired service, he saw what the God who sent him said would occur. "And when Jesus was baptized, (dipped) coming up straightway from the water, and praying, the heavens were cleft, and the spirit descended like a dove, and abode upon him." John having witnessed this special, divine, miraculous manifestation for which he looked and desired, now testifies that this is He. "I saw, and bare record that this is the Son of God." From this time Jesus is the Christ of God, or anointed Saviour.

Immediately after his baptism the Holy Spirit, by which he was anointed, led him into the wilderness to be tempted of the devil during a period of forty days. The next day, after the end of the temptation, the forty-first day after his baptism, John saw Jesus approaching and called the attention of his disciples, saying, "Behold the Lamb of God, which taketh away the sin of the world." Again, on the morrow he saw him and said, "Behold the Lamb of God." Then upon the third day after the ending of the temptation, at the marriage feast at Cana of Galilee, Christ performed his first miracle, turning water into wine.

John still continued to preach and baptize, (dip) for an indefinite length of time, perhaps up to the time of his imprisonment in the "Macherus Castle," realizing that his mission was now accomplished, and that he must decrease and that Christ must increase. But shortly before the imprisonment of John he was "baptizing at Enon, near to Salim, because there were *pollo udata*, many waters there."

Christ with his chosen twelve, selected from among the disciples of John and by him baptized, "Made ready, prepared for the Lord." Under the directions and in the presence of Christ the apostles were also administering the Christian rite.

A question was now raised among the Jews which related to purifying. Perhaps some of them supposed that this washing of persons by *thrice dipping* them into the water, this plurality or tri-unity of actions, must surely be for the purpose of purifying or making clean their physical natures; others had a much deeper and more accurate conception of the sacred rite, properly comprehending the fact that the external washing was symbolic of the cleansing, of purifying of the inner, intellectual and spiritual life. If only a little water had been poured or sprinkled upon the subjects, no properly sane person could have strained his or her imagination sufficient to get the idea that this purifying related to the washing of the body. But inasmuch as their bodies were wholly and repeatedly submerged, the idea of simply an outward cleansing or purifying obtained among some of the Jews, whilst others attached a spiritual signification to the sacred rite.

(To be Continued.)

HONESTY

G. A. RUFF

"Thou shalt not steal" is a divine prohibition. This means not only that we ought not to commit theft and robbery, but also that we ought not to take away the possessions of another under any pretense, or by any fraud or unlawful measures. So constantly and minutely does honesty enter into all of our various every day transactions that one illustrious author has said that "Honesty is the complex of all the moral virtues." "Honesty is the best policy," is a well worn proverb. But that we are to be honest from a religious principle, as well as for moral reasons and from policy, some one has well said, "An honest man is the noblest work of God."

Theft is one of the worst evils, and most pernicious in its effects upon the mind, since it is coupled with deceit and cunning. The dishonest becomes more and more insincere in all his utterances and dealings, and in time has no regard for justice, fidelity, and uprightness. An effort to be strictly honest can but have a most healthy influence on the mind, making it thoroughly permeated with the noble quality of sincerity. Such a person would regard all impostures, illegitimate gains, usuries and exactions as dishonest.

A workman who performs his work unfaithfully is dishonest. Merchants who deceive in weight or measure, or quality of their goods, are dishonest. Judges who pervert the laws for the sake of friendship, relationship, or bribes, whereby others are deprived of their rightful possessions are dishonest. All those practices by which men seek to avoid the payment of just duties, taxes or debts, are really thefts, which no honest man can countenance.

During the last one hundred years, there has been a remarkable expansion of commercial intercourse and transactions, and the world is doing more and more business every day. Men enter boldly and earnestly into every kind of money-making enterprises. All desire to accumulate wealth, and so strong is the love of money that dishonest schemes of various kinds are set on foot for the purpose of acquiring riches. Hence, fraud, speculation, gambling in stocks, oil, grain and provisions, are freely resorted to, until honest men are alarmed at the commercial rottenness of the world. A change must sometime take place in all this. Men must learn that they are not to work at any manual labor, engage in a profession, or do business for the sake of getting a living or making money, but for the sake of properly employing their energies, and be useful.

If every one should try to make his work or business of use to his neighbor first of all, then he could not justify any dishonest practices in his occupation. He would expect but a fair profit in all his buying and selling and a fair compensation for work promptly and faithfully done. He would avoid, as a sin against God, taking any undue advantage, or the use of any unjust means to possess

what didn't rightfully belong to him, as a result of work done, as an equivalent given. The world is to be reformed by learning to do the work and business of the world honestly. There will not be less work or business in the future, but more, and men will strive to perform their duties in life, sincerely, justly and faithfully, from a principle of religion, shunning all evil as sin against God.

Paul says, "Not slothful in business, fervent in spirit, serving the Lord. Honesty is an adornment, it is a grace, it is uprightly, it is justly, it is good conduct, it is loyalty and fidelity, it is justice and a moral rectitude."

N. Georgetown, Ohio.

The Home

The Old Meetinghouse

We love the venerable house
 Our fathers built to God;
 In heaven are kept their grateful vows,
 Their dust endears the sod.

Here holy thoughts a light have shed
 From many a radiant face,
 And prayers of tender hope have spread
 A perfume thru the place.

And anxious hearts have pondered here
 The mystery of life,
 And prayed the eternal Spirit clear
 Their doubts and end their strife.

From humble tenements around
 Came up the pensive train,
 And in the church a blessing found,
 Which filled their homes again.

For faith and peace and mighty love,
 That from the Godhead flow,
 Showed them the light of heaven above
 Springs from the life below.

They live with God, their homes are dust;
 But here their children pray,
 And in this fleeting lifetime trust
 To find the narrow way.

Ralph Waldo Emerson.

IN DEFENSE OF PARENTS

C. H. WETHERBE

In a recent number of *The Watchman of Boston* the editor, having in mind the murder of a young woman in New Jersey, who was assaulted by some young men one evening, proceeded to charge parents with great slackness in allowing their young daughters to form the acquaintance of young men whose characters are objectionable. Among other things the editor says: "From time to time we have commented on the increasing laxity of parental control over the associations of young girls, but we have seldom made any observation of this kind that indignant fathers and mothers have not condemned our notions as old-fashioned or the product of our own evil imagination." Now, while it is true that many parents allow their children far too much liberty in respect to the choice of their companions, and also in regard to absence from home in the evening, yet it is a fact that very many parents do exert themselves to have their children, all thru youth, keep in good company and shun evil com-